

12519 The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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RAPID SPREAD OF THE GOSPEL IN SCANDINAVIA,

BY ELDER ERASTUS SNOW.

Dearly beloved Brother Richards,—
As you suggested the British Saints were getting hungry for a little news from Scandinavia, I embrace the present moment to satisfy their appetites; in doing which I hope also to be able to increase their interest in the welfare of the Danish Saints, and the more earnestly enlist their prayers in behalf of myself and my fellow-labourers.

By a former number of the STAR, I learn that Elder Dykes has furnished a short account of our Conference in August, and of the condition and prospects of the mission up to the time he left. Since that time we have been endeavouring to extend our operations into all the principal islands and provinces of this little State as also to Norway; and in most places where we have undertaken we have gained a footing, although the difficulties we have to encounter cannot be realized by those who have only laboured in England. Those who have been through the persecutions in America, and are acquainted with all the early history of the Saints, can in some measure appreciate them, but they must be experienced to be fully realized.

In many places here, to embrace the Gospel is almost equal to the sacrifice of one's life; and to travel and preach it, a man carries his life in his hands. The Danish Constitution guarantees the right, but it is not sustained by collateral laws, nor backed up by the moral force of the country; and when you except Copenhagen, and the principal merchant towns, it

is scarcely known that such a right exists. It is the interest of the priests to keep them ignorant of the fact, and their influence in the country towns, and settlements is almost boundless. The masses are not a reading people. We have to preach the Constitution to prepare the way for the Bible, and the Bible to prepare the way for the Book of Mormon. And in many places they care and know as little about either as of "Dickens' Household Words;" and the latter would make far the most impression upon them. Sometimes I preach one and sometimes the other, and in the absence of "Dickens' Household Words," I have recourse to my own, and find them generally the most effectual kind of scripture, especially when backed up by the Spirit.

The more I become acquainted with the Danish people *the better I know them*. They are the true descendants and living representatives of the ancient Goths and Vandals. They are jealous and excitable, deadly enemies, but warm friends. We not unfrequently witness scenes like that in Ephesus, when "the most part of the people were come together," without knowing why or wherefore, and nothing could be heard for two hours, but the cry of "Great is Diana of Ephesus;" at such times doors, windows, benches and the like, suffer horribly, and the Elders and Saints, not unfrequently, get more or less flogging and their clothes torn off. But thanks be to God, who has watched over them, and provided a way for their escape

in most instances without sustaining serious injury.

An account of the scenes in Aalborg last summer, has already been published in the STAR. Many similar scenes, but generally on a smaller scale, have followed in other places.

We have resorted to the law sometimes, when we could find an officer honest and bold enough to undertake to do his duty. In one instance recently here, in Copenhagen, (to their praise be it said) the offenders were punished.

Elder Forssgren and his fellow-labourer run the gauntlet for some weeks upon the Island of Folster and made some narrow escapes, but they weathered the storm, made many friends, and now have a good prospect before them.

Upon the Island of Bornholm there seems to have been the most regular and concerted war waged against the truth of any part of the kingdom. It began in the chief town and spread through the island. It is some months since the seed was first sown on the island, and five different brethren have laboured more or less among the people, until after baptizing between thirty and forty, they have been entirely driven from the island; the last two arrived here on the 5th instant. After being watched and way-laid, hunted and driven from place to place, and sustaining considerable personal injury, their friends began to rally to defend them; but their enemies armed with various weapons and in large bodies, began the destruction of property, and the work of vengeance upon their friends, with such threats, that to save the effusion of blood, their friends sent them away. By my last letter from Iceland, I learn that the brethren have met with similar treatment there, upon a small island near the main land, where they had made friends and began to baptize, but were ousted from the island.

When I was in Jutland, the forepart of September, I was visited by a master of a vessel from Oster Rusör, in Norway, who received my testimony, and I sent home with him Elder Peterson, from Aalborg, with books, pamphlets, &c. At the last advices from there the master was baptized, many friends believing, and notwithstanding great opposition, the prospects were fair for establishing the kingdom in Norway. I learn that there is the same guaranty of religious liberty there as here.

The way the Danish priests and editors avail themselves of the old lies of Bennett, Caswell, Turner and others, might well put to shame even Bowes himself, and besides these transatlantic wares, there seems to be an abundant supply of domestic manufactures. Instead of attempting with my limited means and language to check this tornado of trash that has swept through the land, I have contented myself with publishing the plain, simple history and faith of the Saints.

The first quarter of "Skandinaviens Styerne," is now out, together with several pamphlets, and a small hymn book, and I expect to begin the publication of the Doctrine and Covenants this week. I have also a Swedish Professor engaged in the translation of Brother Lorenzo's "Voice of Joseph," with additions and improvements, for circulation in the Swedish language.

The young Saints in this country have already been pretty well tried with apostasy as well as persecution; about sixty were reported at our last Conference as having been expelled in this country. Some of these have manifested the old wicked apostate spirit, but the most are of that class who receive the seed upon stony ground, and lack strength in themselves to endure the shame and opposition of the wicked; many of whom are resuscitated and re-baptized.

We had an excellent Conference on the 15th, 16th and 17th ultimo, most of the Priesthood, and a large congregation of Saints assembled; great union and love prevailed, the Holy Ghost was poured out bountifully, numbers ordained, and much needful instruction given the young sprigs of the priesthood. Several of these have a good common education and knowledge of the Scriptures, (a few only read the English), but the most of them were, when they embraced the gospel, poor and unlearned. They have found out that the Lord hears their prayers, and they know enough to believe, do, and teach as they are told, and as such they are sent to preach repentance and remission of sins. According to our Conference reports, we have now twelve organized branches, twelve native elders, with a suitable proportion of other officers, and about five hundred members, including officers now remaining in fellowship.

For their convenience and as a preparatory move for an early start home, I

have divided them into three Conferences, namely, Aalborg, embracing the Saints of North Jutland; Fredericia, embracing those of South Jutland and the Island of Fyen: and Copenhagen, which includes the balance. A few individuals are able and anxious to emigrate, whom I may, perhaps, send to join your ship's company at Liverpool. I expect to be as closely confined to my work this winter as I was to the Book of Mormon last winter; and

when the work that I have now laid out is accomplished, I shall begin to sing,—

Let me go to the Valley, far off in the West;

To my home, and the friends that I love the best, &c.

The Lord God of Joseph bless you, Brother Richards, and all the Saints over whom you have the honour to preside, is the prayer of your brother and fellow-servant.

A CHAPTER ON SWITZERLAND.

BY T. B. H. STENHOUSE.

Switzerland or *Helvetia* is situated between Germany, France, and Italy, the most elevated country in Europe, is 250 miles long from east to west, and 150 broad from north to south: population in 1850, 2,390,116, including 71,570 foreigners,

German is the national language, French is spoken in a few cantons, Italian in one or two others, and in one canton they still speak the Roman. Besides these languages the peasants have, in several of the cantons, dialects or *patois*, which are as different from the language of the townspeople in the same canton, as one foreign language differs from another.

The Swiss have been regarded as sober and industrious, and may be so generally, but I fear they have no greater claim to sobriety than their neighbours. They have been celebrated in all ages for their bravery, good faith, hospitality, love of their ancient liberties, and passionate attachment to their native home. Notwithstanding this predilection for home, great numbers have their attention drawn towards America. Perhaps no people in the world have struggled more to maintain their liberty. Their more powerful neighbours have incessantly sought to make them subject to their iron rule. The history of Switzerland is a book of struggles. Every generation has produced *tyrants* and *Tells*. The great deeds of one generation have served to inspire its successor, and thus the *Republique Helvetique* has been preserved from the destructive hands of tyranny and corruption with which she has been surrounded.

As a country, Switzerland is enriched with the most extraordinary phenomena of

nature. "In the course of seven or eight hours the traveller may experience all the different temperatures between forty and eighty degrees of latitude; and the excursion of a single day is sufficient to lead him into the frozen regions of Spitzbergen or the burning heats of Senegal. Here he may collect the mosses of Iceland or the opuntia of South America, and sometimes hear the destroying thunder of the avalanches in the silence and death of nature, and at other times the song of the Sicilian cicada. Here he may place one hand on beds of ice, and pluck strawberries with the other. Towards the east the flowers of spring—to the south, the fruits of autumn—and northward, the ice of winter. Switzerland unites all the seasons in the same instant—every climate in the same place; different soils on the same land; and, with a harmony elsewhere unknown, joins the produce of the plains to those of the highest Alps."

The territory of Switzerland is divided into twenty-two Cantons or twenty-five States (three of the Cantons embrace each two States.) Each Canton is independent—has its own constitution and government. It would exceed the limits of a letter to describe the different forms of Cantonal government, I will, therefore, only describe the form of government of the Canton of Geneva. I believe the greater part of the Cantons have a similar order with a difference in the number of representatives, proportionate to the lesser or greater number of inhabitants.

For law making and administration there are two Councils—"Le Grand Conseil" and "Le Conseil d'Etat,"

"Le Grand Conseil" is an assembly of citizen representatives, elected by and for the "*People*," to make their laws and to attend to the interests of the Canton. There is a representative for every thousand souls.

"Le Conseil d'Etat" or Executive Council is composed of seven members, likewise chosen by the people as the administrators of the laws. Subject to this council there are numbers of petty officers, directeurs, commissaries, gendarmes, &c., for the application of the laws and the maintenance of "*Order*." The members of these two councils are chosen every two years alternately.

The twenty-two Cantons, though independent of each other, have for security against cantonal or foreign aggression, and for mutual prosperity, formed an alliance which is termed "*La Confédération Suisse*." For the regulation of the affairs of this confederation there are two councils — "*Le Conseil National*" and "*Le Conseil des Etats*" which have their sittings at Berne, the principal town of the largest Canton.

"Le Conseil National" is similar to the House of Commons in England. To this council each Canton sends a deputy for every 20,000 inhabitants. These deputies are also chosen by the people.

"Le Conseil des Etats" like the House of Lords, reconsiders whatever has been discussed and passed in "*Le Conseil National*." Whatever is passed in this council becomes law. "*Le Grand Conseil*" of each canton deposes two members of their own council who form "*Le Conseil des Etats*." These councils have separate sittings, but when matters of *extraordinary* importance require their consideration, the two councils are united and form "*L'Assemblée Fédérale*."

For the execution of the laws in the Confederation, and the maintenance of relations with other nations, there is another combination of men in authority called "*Le Conseil Fédéral*," which is composed of seven members, chosen from and by "*L'Assemblée Fédérale*." This is the highest authority in the land, the president of this council is called "*Le Président de la Confédération*." The members of these three councils are chosen every three years alternately.

Up to the year 1519, Switzerland, like other christian nations was wholly Catholic. The great corruption which abounded

at that period among the clergy, together with the sale of indulgences by Pope Leo X, brought into public notice a host of *soi-disant* Reformers. The first in this nation who publicly exposed the iniquities of Pope and clergy, was an honest and zealous priest named Ulrich Zwingli. Little exposition was necessary to commence a movement among the people. To the appeal of Zwingli, villages, towns, and cantons became reformers. Magistrates, in giving their adhesion to the new cause, gave governmental force, and thus commenced a fearful war. No doubt many individuals were religiously sincere in the part they played at reformation, but it may be said with confidence that, in general, temporal interest instead of faith was the presiding genius or commander in chief of both armies. Where the reformers succeeded to be heard, great temporal ameliorations were promised, which made Protestants by thousands. When hopes thus inspired failed to be realized, great numbers returned again to Catholicism.

Thousands of men, women, and children were sacrificed at this game of reformation, which lasted many years. I refrain from offering a specimen of the horrible cruelties, perpetrated during this struggle under the guise of religion, lest I should do violence to the feelings of the readers of the *STAR*, and well I may be excused from tracing the actions of spirits who (as the Swiss historian remarks) seemed to be lighted by hell.

It is worthy of remark that in no part of Switzerland was Protestantism established without the shedding of blood, except in the Canton de Vaud, and there halberds and cannons were presented to introduce this "*glorious reformation*!" The government in this case preferring a change to the shedding of blood, proclaimed the Canton reformed! O Religion! how many crimes have been committed in thy name! From the reformation to the present time there have been many serious disagreements. The last of consequence was in 1847, which brought an army of about 200,000 men to the battle-field, mention of which is made in Vol. 9 of the *MILLENNIAL STAR*.

At the present time the number of religionists is as follows;—

Protestants	1,417,774
Catholics	971,820
Israelites	3,146

Some Cantons are wholly Catholic, others Catholic and Protestant. The ministers of both religions are paid by the government. Though there is no manifestation of bad feeling among the laity, there is now and again a pamphlet war among the clergy. During the last two months the inhabitants of Geneva have been highly entertained, but little edified, by a controversy in this style, occasioned by the "Revelations" of a scape goat from a neighbouring convent.

With respect to religious liberty, there is much less of that in Switzerland than what is generally supposed. There are now in some Cantons very much to the contrary. In the Canton where I now write (Canton de Vaud) there is a positive law against Dissenters' assemblies. A few years ago 120 ministers left the Protestant National church in consequence of some disagreement with the government. — After their dismissal, religious meetings were held, at which invectives were hurled against the government, which caused the creation of the law against Dissenters' assemblies. Considerable opposition has been manifested there-to, which has from time to time resulted in fines and imprisonments. Both parties are now tired of each other, so that at the present moment "L' Eglise

Reformée" has its assemblies in private houses unmolested; however, with the unpleasant reflection that should any disturbance arise through their meeting, they are guilty of holding an illegal assembly. Thus in this Canton religious liberty is denied by the constitution but taken by the people. In some other Cantons, it is guaranteed by the constitution but denied by the intolerance of the people. So far, therefore, as the present state of affairs is judged by those well acquainted with the spirit of the times, there is little reliance to be placed in Swiss Religious liberty. In the Canton of Geneva it is guaranteed by the constitution and enjoyed by the people. There are in Geneva, besides the Nationals, an English Church, Italian Church, Evangelical Church, Methodists, Derby-ists, &c., to which I modestly add the Church of Jesus Christ of Latter-day Saints. O may the Lord grant that the latter may send forth her illuminating and exhilarating spirit as widely as the others have spread abroad their darkening and freezing creeds, that the day may speedily come when Israel may see their "fathers have inherited lies, vanity, and things wherein there is no profit." Amen.

WORD OF WISDOM.

BY ELDER ELI B. KELSEY.

"A WORD OF WISDOM FOR THE BENEFIT OF COUNCIL OF HIGH PRIESTS, ASSEMBLED IN KIRTLAND AND CHURCH; AND ALSO THE SAINTS IN ZION. TO BE SENT GREETING—NOT BY COMMANDMENT OR RESTRAINT, BUT BY REVELATION AND THE WORD OF WISDOM, SHOWING FORTH THE ORDER AND WILL OF GOD IN THE TEMPORAL SALVATION OF ALL SAINTS IN THE LAST DAYS. GIVEN FOR A PRINCIPLE WITH PROMISE, ADAPTED TO THE CAPACITY OF THE WEAK AND THE WEAKEST OF ALL SAINTS, WHO ARE OR CAN BE CALLED SAINTS.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."—Doc. & Cov. sec. 81.

Many very interesting and ably-written articles upon the Word of Wisdom have been published in the STAR of late, which have been the means of awakening the attention of thousands of the Saints to the vast importance of a strict observance of the word of God, contained in this section of the "Book of Doctrine and Covenants." Feeling very desirous of coming to the understanding of the laws

of life and purity myself, and anxious to see the same desire prevail among the Saints, I wish to add a few remarks to the many that have been made upon this subject, that I may, peradventure, be able to awaken some of my brethren and sisters to the importance of "remembering to keep and do these sayings," and "walking in the commandments," that they may find "wisdom and great treasures of knowledge, even hidden treasures," and be so invigorated in body as to be able "to run and not weary, and walk and not faint," and be so happy as to secure the promise of the Lord, that when the destroyer goes forth with a commission to lay waste the nations with pestilence, that he should "pass by them and not slay them." I trust that while I endeavour to do so, that my brethren and sisters who read, will follow me patiently and without any uncharitable reflections upon this humble effort to do good to the household of faith. For the better consideration of the subject, I deem it wisdom to take it up under the following heads, viz. :—

1st *Why was the "Word of Wisdom" given?*

2nd. *What are its tendencies?*

3rd. *The purity that man must attain to, to be prepared to associate with angels, or the general assembly of the Church of the First-born.*

First—Why was the "Word of Wisdom" given?

The revelation styled the "Word of Wisdom," was designed by our Heavenly Father as an immediate check upon those grosser violations of the laws of life and purity, which from their universality are so fatal in their influence upon the minds and upon the bodies of his people. The word of parental counsel and advice there given is but the prelude or introduction to a series of laws, the observance of which will ultimately bring mankind to that state of purity that shall fit and prepare them for the society of angels and in the end enable them to stand pure and spotless before the throne of God.

The first reason assigned by the Lord for giving that revelation is, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," "I have warned you and forewarn you by giving unto you this Word of Wisdom by revelation." What evils and designs are here referred to as being of sufficient importance in the eyes

of the Lord to call for a revelation from Heaven to warn and forewarn His people, that they may be preserved from them?

I answer: The Lord foresaw that the wicked would seek to poison the Saints, and that strong drink, tobacco, tea, coffee, &c., would constitute the best medium for effecting their diabolical purpose. The adulterations brought to light from time to time by the officers of Excise, and the public prints, give ample proof of the most reckless disregard of life in the vendors of those articles of universal consumption. If men will thus sacrifice the health and lives of the consumers of those things for the love of gain, what may they not do when actuated by bigotted animosity and religious hate, to destroy the lives of the people of God? The Lord knowing that, as He had chosen the Saints out of the world, and they ceased to be of the world, that the world would hate them; that the evil and designing who were in the world would seek to destroy them, He, therefore, said, "I have warned you and forewarn you." But, says one, "can we not be poisoned in the most common necessities of life?" If, therefore, the evil and designing will seek to destroy the Saints by poison, have they not abundant opportunities for doing so, besides those afforded by strong drinks, tobacco, &c.? I answer—they surely have: but the Lord has said, "if ye drink any deadly thing it shall not hurt you." If the faithful servant or handmaiden of the Lord should unwittingly partake of any thing deadly in its nature, they have the promise of a kind and all-powerful Parent, that the elements thereof shall be sanctified to them, so that no evil results shall follow. What a boon! What a blessing to the Saints of God is this assurance; that if, in their intercourse with those who hate them, and who, in many instances, will fain seek their destruction, they shall unknowingly drink, or otherwise partake of anything in its nature destructive to life, it shall not hurt them; or if, when driven from the face of men by the hand of violence, they are forced to subsist upon fruits, roots, or vegetables, of the nature of which they may be ignorant, how comforting the assurance, that if they shall partake of any thing deadly in its nature, it shall not hurt them; as in the case of the sons of the prophets, "when there was death in the pot." But can the Saints lay claim to, and rest secure in the enjoyment of this

immunity if they should partake of anything deadly in strong drink, tobacco, or hot drinks? No. Why? Because God has said unto them by revelation: "I HAVE WARNED YOU AND FOREWARN YOU."

In disregarding the counsel of God, they deprive themselves of this great promise in the use of things forbidden in the "Word of Wisdom."

A case in point came under my own observation in the city of Nauvoo in the year 1844. An aged and faithful brother, while at breakfast in that modern "Sodom," Carthage, Illinois, was poisoned in a cup of coffee. He was soon after seized with violent vomiting, and the most agonizing contortions of his system. He was carried home, a distance of eighteen miles, was frequently administered to by the Elders, but prayers and intercessions on his behalf were of no avail, and he died a painful death; many were deeply affected, and some were ready to fear that God had forgotten to keep His promise, wherein He had said, "if ye drink any deadly thing it shall not hurt you." He was a true and faithful man. Himself and all that he had was on the altar of sacrifice, ready to be offered up for the glory of God, and for the good of His people. He "walked in obedience to the commandments," but did not "remember to keep and do these sayings," and consequently, could not claim the promise that if he drank any deadly thing, it should not hurt

him. He had been *warned* and *forewarned*.

The second reason that the Lord has given for revealing the Word of Wisdom is, that the things therein forbidden are "not for the body, neither for the belly, and are not good for man." Who so well qualified to decide what is good for man, and what is not good for him, as the Lord? He is the creator of all things. He made man and thoroughly understands all the internal workings of the delicate and wonderful machinery of his physical system. He ordained food for the use of man, that was well calculated in its nature to strengthen his body and perpetuate his natural life, and so long as he continued in the use of his natural food, he continued to enjoy health, vigor, and long life; but when he began to set up his own judgment as a guide rather than the revealed will of God, and began to give loose reins to the lusts of the flesh, and search out many inventions to gratify his vitiated tastes, instead of health he inherited disease; instead of vigor, weariness; and instead of long life, a few years of sickness, pains, and sorrows, make up the sum of his earthly existence. As a proof of the destructive nature of the things forbidden, I will take them up in the order in which they are named, and endeavour to truly set forth the evils attendant upon the use of them.

(To be continued.)

VARIETIES.

SIGNS OF THE TIMES.—The signs of the approaching termination of the present Gentile or Christian Era are apparent in the dissolution of the whole ecclesiastical fabric. At the Reformation, Popery alone was shaken; but now, Protestantism also totters, and the whole Gentile world is shaken to its base. A happy sign for the world for Gentilism is division, strife, and contention; and the sooner the various nations are united into one great universal nation, the better for us all.—*Family Herald*.

A UNIVERSAL MORAL PANACEA.—The Yankee Blade proposes the following remedy for the ills of the flesh and spirit, composed of *Leaves, Plants, and Roots*, which, if taken without a wry face, will make any man respectable and happy:—*Leave off Drinking—Leave off Smoking—Leave off Chewing—Leave off Spoufing—Leave off Swearing—Leave off immoral practices.* Plant your affections in the home circle—Plant your business in some honorable employment—Plant your faith in truth. Root your habits in industry—Root your feelings in benevolence—Root your affections in God. For directions, see the Holy Scriptures, and beware of counterfeit doctors and quack theologians.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1852.

A HAPPY New Year to all our readers, who entertain in their bosoms the approbation of their own consciences in the duties of the past. Another year has past down the stream of time, to help fill up the ocean of our existence, and hasten the day when the Government of God shall be extended over all the earth—a glorious prospect for the Saints of the Most High; and if the past has been well and faithfully spent, they need not wish the time longer. The faithful yearn for a day when oppression and strife shall cease from the earth, when the poor shall no more cry for bread, the drunkard, the debauchee, and the murderer, no more with shameless audacity stalk through the land; but when the searching inspection of the Holy Spirit will reveal the hidden things of darkness by which the people of God will be enabled to put from their midst all that shall offend the all-searching eye of the Holy One, and thus increase His favor upon them while transgressors alone shall tremble and shrink from the gaze of the righteous.

To those who feel that the past has been unprofitably spent in heedless inattention to any of the Holy commandments, the present is a highly appropriate opportunity to renew their resolutions of diligence in acquiring the favor of God with humility and prayer, that they may receive grace for grace, and go on from faith to faith in the narrow way of life and salvation.

God gives to his people line upon line, precept upon precept, and the more knowledge he bestows upon them, the more he requires at their hands of diligent exertion to build up his church and kingdom upon the earth, that the influence of his Spirit, and the power of His priesthood may be extended abroad upon the face of the earth by all those who name his name. Great and fearful are the obligations which rest upon the Saints, both ministers and members to magnify the revelations of truth in the eyes of the world, both by precept and example for before the ushering in of the rest that remains for the people of God, there must come an awful destruction of the ungodly from the face of the earth, and they are fast ripening in the corruption of their ways. Then as Saints at the commencement of this New Year, let us arise in the strength of our callings, by our influence and our means, and redouble the energy of our warfare against the powers of darkness which rule in the hearts of the disobedient.

We contend not against the powers of a town, a county, a state, or an empire, but we contend for the rights of the King Emmanuel to reign over all the earth, even to the casting down of all powers that will not acknowledge his rightful dominion and supremacy. In order to effect this, we must employ the means which He himself dictates. He will not give his glory to another, nor his praise to graven images, but will retain to himself the honour of causing every knee to bow, and tongue to confess his right to govern and control the nations. Having all power given into his hands, both in heaven and on earth, he will impart that measure of knowledge, wisdom, and power which is needful to bestow upon his faithful children; but especially to his Elders that are valiant in testimony, and do overcome, will he give power to break in pieces the nations with a rod of iron—the Word of God. His uniform method of revealing the keys and powers of His Holy Priesthood to man on the earth, has been by ordinances in a Holy House which he says, "my people are

always commanded to build unto my Holy Name." This we find in scripture has ever been the case: When Israel crossed the Red Sea, and were themselves in a desert country, where they could not even obtain their daily bread, but were fed by manna from heaven, it was indispensable for them to build a splendid Tabernacle, at an expense of almost all that was valuable in their possession. No doubt this seemed quite as strange to the surrounding nations, as it does at present that the Saints build houses to the Lord; but Israel understood well that in the Tabernacle was their safety; there the Lord revealed his will to them, and without it they could not prosecute their journey successfully, and overcome their enemies; while the revelations of the Lord were in the midst, there was no power that could prevail against them, if they walked in obedience thereto.

Again: When Israel had arrived in the promised Canaan, it became a national consideration to build a Temple unto the God of Jacob in Jerusalem, from which the whole Gentile world have caught the idea of having places peculiarly adapted to their modes of worship. In this Temple the Lord deigned to let his cloud rest down, as upon the Tabernacle, and give revelations to their ministers and prophets. While the people obeyed the holy precepts they prospered, till they became the head of all the surrounding nations in wisdom, in wealth, in strength and in glory. So important was this with them, that when the reward for their transgressions, their captivity in Babylon, was expiring, their first favourite object was to return and build again the House of the Lord. The erection of a Temple seemed indispensable to their existence as a people. In the days of their penitence they deemed it of the greatest moment to establish the name of God in their midst; with this they felt safe from all surrounding evils; without it they felt alone and without God in the world. So sacred and reverend was their Holy Temple unto them, that in all parts of the land they prayed with their faces toward it; and perhaps no single circumstance will better declare the high estimation in which it was held with them, than the fact that in after times, when Titus with his army had broken into Jerusalem, the inhabitants crowded into, and filled every apartment of the Temple to overflowing, confidently believing that the beloved Temple was invulnerable by the power of God, to the attacks of their enemies; but alas! the blood of Prophets, Apostles, and of the Saviour bore witness against them; and the horrid imprecation, "let his blood be upon us and our children," brought down the wrath of heaven upon them, His Name was no longer there, the glory had departed, and they were left to realize that He would no longer own their Temple or preserve them in it; for it was burnt to the ground almost a living mass of human beings. But why was it that they had such confidence in the Temple, that they should flee into it for safety in the hour of danger, that when they offered up their orisons their faces were turned towards it? Why did the whole nation bring their *tythes* and *offerings* to it continually? why did their kings refuse to build themselves palaces till there was a place prepared for the Lord of Hosts to dwell? why was it that the Priests, Levites, and Nethinims carried about that vast Tabernacle upon their shoulders through the wilderness from place to place in all their journeyings and encampments, the novelty of which challenges all the oddities of the Latter-day Saints for a parallel; It was because in those holy places which He had commanded them to build, God revealed himself to them—there He made known his ordinances—there He confirmed promises upon the righteous and their generations for ever—there He established his Name, and there He conferred power upon his servants to execute his will on the earth, and against that power none could prevail; God being with them none could prevail against them.

As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord's House in their midst, so do the Saints of Latter-days. As in the Tabernacle, a portion of the Priesthood was bestowed, so in the Temple at Kirtland was a measure given. As in the Temple at Jerusalem, a greater portion was bestowed, so also in the Holy Temple of the city of Joseph were made known the wonderful purposes of Jehovah concerning the past, the present and the future generations of man, both of the living and of the dead. Hundreds have secured

unto themselves and their posterity the glorious promise of Eternal Life, and have obtained power to build up the Kingdom of God in the earth, and become Saviours upon Mount Zion. Having thus made their calling and election sure, they labor with increasing assiduity, that all the faithful may become partakers of the same glory, and this must be effected by the same means, viz., in an House built unto the Lord. Therefore Saints in the British Isles, let us arise and build!

As was anticipated in our Epistle of the last No. of the STAR, the word of instruction from the First Presidency has arrived, and it becomes our duty to send up our tithes and offerings to move on the great works of the Church, and rear up a Temple to the name of the Most High. In this the Saints are all interested, and in nothing can we be better engaged at the commencement of the New Year, than in devising how we may execute this high and holy purpose of the Lord concerning the exaltation of his people. Let the Saints of the British Conferences, both rich and poor, ministers and people, prepare themselves by removing all obstacles from the way, to engage with decision and energy in producing an acceptable offering unto the Lord.

You may except to hear further from us upon this subject in our next.

No general news has yet reached us from Great Salt Lake City dated since the Conference held there on the first Sunday in September, but we are in daily expectation of the arrival of brethren from that place. May the favor of Heaven and the joys of an approving conscience be the blessing of all God's people, while we earnestly invoke the light of heaven to lay out before us the course of our duty; the energy and power of the Holy Spirit to enable us to walk fearlessly and faithfully therein.

Elder Jesse W. Crosby is appointed on a mission to Nova Scotia, having a numerous circle of relatives and friends in that province, it is hoped he may be eminently successful in spreading the gospel among them, as well as to take the presiding charge of the work there, in answer to the urgent request of Elder David Candland, who is expected to leave that place soon for the Valley.

Elder Richard Rostrum, of Ashton-under-Lyne, is appointed to the Presidency of Southampton Conference, to succeed Elder W. C. Dunbar, about to emigrate.

F. D. RICHARDS.

WHAT HAS BEEN, AND WHAT WILL BE, DONE IN THE NINETEENTH CENTURY.

BY J. W. YOUNG.

These questions are daily being asked; but who among the learned of the age can give their full solution? It is an easy matter for men to tell us of many great achievements which have been made during the last half century, because the periodicals of the day are filled with them; yet very many great events have taken place which the mass know very little about. It is a fact that through the ingenuity of Robert Fulton the Continents have been almost united, inasmuch that a voyage from Liverpool to New York is now considered as a pleasure trip, when but a few years ago it was thought almost a life-time journey. And through the deep researches of Dr. Morse intelligence is conveyed from London to Paris in the twinkling of an eye. Men have learned to fly through the air like an eagle; to bring down lightning from the clouds;

and with their artificial eyes (telescopes) to discover planets which had hitherto been lost in the distance. Kingdoms have been overthrown; kings and nobles have been hurled from their high places: others have taken their glory and honour; and they have been forced to seek an asylum among strangers, far from the land of their birth. The treasures of the earth have to some extent been laid open, which has turned thousands, from reasonable men to fools. And to cap the climax, specimens of the ingenuity, wealth, and industry of the nations of the earth have been gathered together under the canopy of a glass firmament, for a speculating world to comment upon.

But while these things have been going on, another scene has been acted, which has only been noticed by the more serious, reflecting portion of mankind. While the

multitude have been gazing at the merry-making fooleries of the clowns of the popular world, angels have visited the children of men: a telegraphic communication has been opened between the heavens and the earth, by which the mind and will of God is made known to the children of men. The stick of Ephraim has been revealed, and translated by the prophet Joseph Smith, and joined with the Stick of Judah, that they may become one in the hands of God, to bring about his great purposes, as the prophet Ezekiel foretold. A Church has been organized again upon the earth with its apostles, prophets, pastors, and teachers, and its gifts, blessings, ordinances, and enjoyments. That church was organized on the 6th day of April, 1830. Since that time it has built two fine temples, one of which was among the most magnificent structures in the western world. It has built three fine cities, and several towns. Its members have been driven from their homes (for which they paid their money, and which they made comfortable by their industry,) by mob violence five times! and finally driven from civilization into a wilderness, inhabited only by savages; and that too in the dead of winter. Their houses have been burned, their goods confiscated, their crops destroyed, their women ravished, their men killed, either in cold blood or while attempting to defend their wives, children, and sisters from the abuses of men the most corrupt and unfeeling; their Prophet and Patriarch were murdered by a ruthless mob, while they were in prison under a false charge! And notwithstanding the Church and Kingdom of God was first organized with only six individuals, and from the day of its organization till the present time it has had all kinds of persecution to contend with, and many hundreds have fallen martyrs to its cause, yet at the present time it numbers from a hundred and fifty to two hundred thousand souls. And the Gospel of Jesus Christ has been preached throughout the length and breadth of the United States of America, England, Scotland, Wales, and the Canadas; and is now being preached in Ireland, France, Denmark, Italy, Switzerland, Germany, the East Indies, and many of the Pacific Isles.

So much, then, for what has been done. But what remains to be done? I shall not attempt to foretell whether or not Mr. Reynolds will be able to lay a telegraph

line from New York to the coast of Ireland; or whether the Americans will construct a railroad from St. Louis to the Pacific; or the Romans cut a canal into Mount Vesuvius, and put out the fire that burns in her breast; or the French construct an aerial ship, and sail away to Jupiter,—during the remaining part of this century; but I shall speak of more important things, which I know must take place.

I will commence, then, by saying that "this Gospel of the kingdom must be preached in all the world for a witness to all nations, that the end may come." That the end of what may come? Why, the end of wickedness and of Satan's kingdom. But how shall it be preached?—by Bible Societies? No. How then? By the servants of God, going forth from nation to nation, without purse or scrip, and crying aloud to the people, telling them that the second coming of the Son of man is near at hand; and that the God of heaven is about to come out of his hiding place to vex the nations of the earth; and to call upon the daughters of Zion (that is, those who will obey the gospel) to flee from the midst of the daughters of Babylon, "that they be not partakers of her sins, and receive not of her plagues."

The Saints of the Most High God have to be gathered together, that they may prepare to meet their Saviour; for he says, "I will send my angels with a great sound of a trumpet, and they shall gather mine elect from the four winds; from the uttermost part of earth to the uttermost part of heaven." All this must take place in this century; for it is written, "this generation shall not pass away till all be fulfilled." Zion must be established in the midst of the mountains; for says the Scripture, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." It appears, then, that an house is to be built unto the Lord in this century, and that people of every nation will go to it. What will they go to it for? Let us read on. "And many shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word

of the Lord from Jerusalem." It seems that they are going up to the Lord's house that they may be taught in his ways, or in the words of more modern prophets, that they may receive their *endowments*, their washings, and anointings. And also that they may do a work for their dead friends which they cannot do for themselves, and thereby not only escape the scourges of God themselves, but also become saviour's to their progenitors. And another grand object that the honest in heart among all nations will have in going up to the Lord's house, will be to get the fashion of the garments worn by the guests at the bridal supper. For if they have not on a wedding garment, there is a probability of their being "*bound hand and foot, and cast into outer darkness, where there is weeping and wailing and gnashing of teeth.*" And also that they may obtain their cards, or passports, which the bridegroom will send to his guests, that they may have admittance to his presence, when he comes in glory to take His Bride.

The Saints who are scattered throughout the earth, have much persecution to pass through; and much noble blood will be spilt, or in other words many good men and women will die martyrs to the work of God, and the testimony of Jesus; for it is written, "And when he had opened the fifth seal, I saw the souls of those that were slain for the word of God and the testimony of Jesus." * * And white robes were given unto every one of them, and it was said unto them that they should wait yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Every nation that does not receive the Gospel, as a nation, will reject it as such, and as a nation will suffer the servants of God to be put to death, and thereby seal their condemnation.

But notwithstanding all the persecution the Saints will receive, they will continue to gather in God's elect, to build up Zion, and adorn her temples with every thing that is beautiful and holy; and, in fine, they will gather all the good—every principle of truth, either religious, political, or scientific, and take them to Zion that they may not be lost, when the wicked are consumed; for all things that pertain to God, and righteousness must be gathered together in one, in this century.—

Kingdoms and empires must crumble as the dust of the earth, because of their abominations in the sight of God. "Babylon, that great city, must fall, because she made all nations drink of the wrath of her fornications," and has made them acknowledge her false doctrines, and imbibe her lies from generation to generation. Zion has not only to be built up in this generation, but "Jerusalem also will become as a city without walls, for the multitude of men and cattle therein." "The outcasts of Judah must be gathered in," for "the Lord shall inherit Judah his portion in the holy land." "And it shall come to pass in that day, (the nineteenth century) that the great trumpet shall be blown, and they shall come who are ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem." "Every valley shall be exalted, and every mountain and hill be made low; and the crooked places shall be made straight, and the rough places plain! and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." * * * Behold the Lord God will come, with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." He will bless his people with the riches of the earth beneath, and of the heavens above, He will send his angels to teach his people, and to prepare them for the day of his coming.

The Lord will restore all those who have remained faithful, that were driven from their inheritances in Jackson County, Missouri; and put them in possession of their lands again. A temple shall yet be reared to the name of the Great God in this generation, in Jackson County; and the Lamanites shall help to build it. And upon that temple shall the glory of God rest; and in it shall all the keys of the holy priesthood be given. And in fine: the little stone must continue to roll from the mountain until it shall fill the whole earth; and the kingdom is given to the saints of the Most High, and they possess it for ever and ever. Other records of the Lamanites must come forth and be translated; and they will teach us principles that were taught in ancient days; but which the children of men will not receive at present. And to finish in a manner, the work of the nineteenth cen-

tury, the lost tribes will return to their own land again, and will bring with them their records; and the history of God's dealings with them from time to time. For it is written, "therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up the children of Israel from the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Having said so much concerning what the ancient prophets foretold should take place in the last days, (the nineteenth century) I will now give a short sketch of what the spirit is whispering to modern prophets. I will commence by saying, that the plagues and scourges of an offended God are now being poured out upon the nations of the earth. They began with the Saints, in Jackson County, Missouri; "and if the righteous barely escape, where shall the ungodly appear!" They drove the quiet, inoffensive Saints from their houses, they killed many good men, and many scores of women died from fatigue, and many children died for want of proper food. And one part of community joined in this barbarous work,

while the remainder sat by and looked on, and rejoiced in the sufferings of an innocent people; but they shall now have mobbing enough. They shall kill, and be killed; their houses shall be burned—their women and children shall suffer, and there will be none to hear their cries; for when God's children cried they shut their ears against them. And know ye, Oh! inhabitants of the earth, that the destroyer has commenced his work, and he will not cease until it is completed; famine will stalk through the land; pestilence shall walk abroad at noon-day. Wickedness shall increase; and war, and contentions shall fill the earth, insomuch that those who desire peace and safety will be compelled to go to Zion to find it.

But notwithstanding all the wickedness of the children of men, and the much persecution that will be brought against the people of God; they will preach the Gospel in all the world, and gather in all the honest in heart from every nation under heaven. And the kingdom will roll forth conquering and to conquer; and will continue to break in pieces the institutions of Satan, until the Theocracy of our God shall be acknowledged over all the face of the earth, and until He comes to reign, whose right it is to reign.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 379, Vol. XIII.)

During the time of the feast, the bridegroom and the bride were attended by young men and young women, and the former gave puzzling riddles to his guests, as in the case of Samson, (Judges xiv.) The feast was superintended by one of the bridegroom's friends. This may be seen from a few passages in the New Testament, at which period the said custom was still in existence (comp. John ii. 9; iii. 29.) At the end of the feast the bride and bridegroom were led through the streets in procession to their new habitation. This custom is again in accordance with the rules of the ante-Mosaic period. But also, as at that time, the procession took place at night, and was headed by singers and musicians; the singers going first at the head of the procession. Of this custom mention is made

in Holy Writ in the following passages: "The singers went before, the players of instruments followed after; among them were damsels playing with timbrels" (Psalm lxxviii. 25.) "Can I hear any more the voice of singing-men and singing-women?" (2 Sam. xix. 35.) "All the daughters of music shall be brought low" (Eccles. xii. 4.) "Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of the bridegroom and the voice of the bride" (Jeremiah ii. 32.) When the bridegroom arrived at his habitation, the procession stopped outside, the same as we have described in the ante-Mosaic period, and ten females came out from the bride's apartment, with lighted lamps in their hands, to meet the bridegroom, and to conduct him to his bride. The whole ceremony

generally ended at midnight. Of this custom we read in Matthew (xxv. 1—6:) "Then shall the kingdom of heaven be likened unto *ten* virgins who took their lamps, and went forth to meet the bridegroom. . . . And at *midnight* there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

On the wedding-day the bride and bridegroom were magnificently dressed. The bride wore the jewels that she had received of the bridegroom as a present; (comp. chap. xiv.) and had on many costly dresses, which were perfumed. The bridegroom also was beautifully attired and wore a crown on his head. Thus we read in Scripture, "Who is this that cometh . . . perfumed with myrrh and frankincense, with all powders of the merchants" (Cant. iii. 6-11). "How beautiful are thy feet with shoes, O Prince's daughter" (Cant. vii. 1). "As a bridegroom decketh herself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah lxi. 10). "Go forth, O ye daughters of Zion and behold King Solomon, with the crown wherewith his mother crowned him on his wedding day, and in the day of the gladness of his heart" (Cant. *ibid.*). The ceremony of the procession was the final ceremony attending a marriage.

It behoves us, however, yet to protract our onward steps for awhile, and dwell for a moment more on the custom of procession, which might appear to many of our readers a custom of not much validity. The reason for the procession is as follows:—We have shown in the preceding chapters, that marriages were contracted by the mutual consent of either parties. It is the consent, therefore, which, in the Mosaic dispensation, forms the principal feature in marriage; by it alone a marriage was made valid. The marriage, though considered sacred, emanating from God, and sanctioned by God, yet it is the consent alone which makes the marriage legitimate. All the forms of marriage could not combine man and woman in husband and wife; no, the father's consent was to be first obtained if the female was a minor (under twelve years and one day), and if the female was of age her own consent was requisite. The Roman law on this subject, which, in my opinion, is taken from the Hebrew one, is, therefore, also "Nuptias non concubitus sed consensus facit."

But, now, as it is the consent alone which legitimatises a marriage, the consent was, of course, necessary to be known or proved, the which was done in the form and solemnity of the procession. In the early period of society, before writing was introduced, it was requisite that all agreements should be attended with some evincing and striking events, sufficient in themselves to impress the facts on the minds of the spectators and upon the public at large, so that they might bear witness to the circumstance if requisite. A striking illustration of the same we have in the case of Abraham, when he bought the cave of Machpelah of Ephron (Gen. xxiii). Abraham went out with Ephron to the gates of the town, the usual place of judgment, and there they treated about the cave in the presence of all the inhabitants, and there, in the presence of all, concluded the bargain.

The following is Dr. Halkerston's opinion on the same:—"Cohabitation, as husband and wife (something like that of Isaac and Rebekah), when attended with publicity, and circumstanced in all respects with the honourable character of marriage, does in truth constitute the nuptial tie, and its publicity may be held more marked than a regular ceremony before a priest and witnesses; because of necessity, it must be better known to a much greater number of people." In concluding this chapter, we briefly add the opinion of Gothofredus. This distinguished author demonstrates from reason *a priori* with regard to marriage. "Uno verbo, de consensus substantia, hæc lex est, cui opponitur concubitus; non de modis quibus consensus declaratur." In another place he says again, "Alia vero jam questio est, et ulterior quomodo hæc animi destinatio, hæc marita lis affectio, seu honor, plenus honor, consensus hic declaretur, quibusque aede convectoris matrimonium contractum censeatur." This, again, shows the necessity for forms by which that consent to the marriage might be declared and authenticated. But as Dr. Halkerston says, the form used by the Hebrews was the most effectual form by which that consent was manifested, and as it is of the earliest date, one might say, with some certainty, that these ceremonies are of Divine origin, and therefore worthy to be re-established by all, be it either the Israelite or the Christian.

(To be continued.)

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 1st, 1851.

CONFERENCES.	No. of Bran.	Sev.	H. P.	Eldrs	Prsts.	Tchrs	Dons.	Exco.	Dead.	Engd	Bapt.	Total of Members	PRESIDENT.	SECRETARY.
London	69	1	0	227	171	158	86	139	13	4	680	3729	Eli B. Kelley	T. C. Armstrong
Manchester	32	1	0	125	187	105	44	140	23	8	255	2031	James Johnson	W. Flavell, sen.
Birmingham	17	2	0	99	102	81	33	124	8	0	195	2285	J. C. Sanderson	J. C. Sanderson
Sheffield	36	2	0	62	131	64	44	164	19	0	83	1877	Henry Fultone	John R. Winder
South Conference	28	0	0	43	76	58	46	61	5	0	176	1257	George Halliday	James Pembroke
Liverpool	10	0	0	49	54	30	19	47	2	2	91	1125	Glaud Rodger	John Harris
Redfordshire	29	2	0	60	60	35	30	38	6	0	132	1000	C. V. Spencer	Thomas Williams
Norwich	19	1	0	62	60	35	20	37	1	0	83	911	H. W. Church	Wm. Clarke
Herefordshire	29	1	0	75	62	49	24	35	2	0	53	907	J. D. Ross	
Cheltenham	19	0	0	52	44	36	20	32	5	0	111	802	R. C. Menzies	
Bradford	19	0	0	62	70	47	16	28	7	0	80	861	J. W. Crosby	Richard Tilt
Warwickshire	29	1	0	75	56	29	19	36	4	0	32	763	J. W. Johnson	John Foley
Preston	13	0	1	65	46	36	18	75	14	0	70	708	John Lyce	John Kelly
Worcestershire	14	0	0	39	37	18	18	20	9	0	68	685	R. Hazon	R. Hazon
Newcastle-on-Tyne	17	1	1	59	48	17	18	49	15	3	168	632	J. B. Elphinstone	J. O. Walker
Staffordshire	15	0	2	52	44	29	15	40	4	0	60	561	James F. Bell	Charles Kimball
Southampton	15	0	0	18	24	25	11	30	4	0	115	541	W. C. Dunbar	E. Weaver
Lincolnshire	19	0	1	32	45	28	11	31	3	11	41	532	Moses Clawson	John Bush
Derbyshire	13	1	0	31	30	19	8	25	2	0	63	383	George Kendall	R. E. Birkbeck
Leicestershire	9	1	0	23	19	12	10	29	3	0	39	379	Jacob Gates	Augus. S. Green
Hull	6	0	0	19	16	19	4	19	3	0	37	310	J. T. Hardy	David James
Shropshire	10	1	0	20	15	6	7	22	3	0	52	277	Joseph W. Young	Joseph Pring
Dursetshire	6	0	0	7	12	11	10	4	4	0	14	263	E. Frost	John Irving
Carlisle	6	0	0	18	9	9	5	5	0	0	13	154	J. Carmichael	Richard Morris
Glamorgan East	32	0	3	243	130	128	97	119	17	0	300	2572	Thomas Fugh	George Eywater
Monmouthshire	18	0	0	94	40	41	41	48	6	0	88	740	Thomas Giles	Isaac Jones
Cardiffshire	18	0	0	80	22	25	19	19	5	0	28	528	Abednego Jones	Evan Williams
Glamorgan West	16	0	0	70	36	34	23	29	4	0	35	486	Henry Evans	J. Thomas
Brecknockshire	8	0	0	24	8	14	6	7	1	0	24	158	John Roberts	W. Davies
Pembrokehire	11	0	0	21	8	7	6	15	2	0	19	150	John Price	H. C. Morris
Denbighshire	5	0	0	12	11	7	4	8	0	5	30	127	John Perry, Jun.	D. John
Cardiganshire	6	0	0	16	14	4	2	5	2	0	15	126	John Evans	W. Perry
Flintshire	4	0	0	16	10	4	1	9	0	0	4	90	William Parry	David Roberts
Merionethshire	6	0	0	20	16	3	1	6	0	0	9	78	William Richards	E. Needham
Anglesea	6	0	0	16	9	4	1	32	0	0	3	77	William Shinn	David Williams
Pembrokeshire North	4	0	0	12	3	3	2	7	0	0	35	56	Philip Sykes	W. Davies
Dyffryn Coaway	3	0	0	9	3	3	2	7	0	0	5	56	John Davies	Patrick Lynch
Glasgow	29	1	0	131	95	104	29	49	6	19	154	2217	E. Campbell	Geo. P. Waugh
Edinburgh	14	0	0	35	50	33	17	16	4	2	73	683	James Mair	James Mair
Dundee	7	0	0	14	17	18	10	26	3	0	50	381	James M'Naughtan	S. Ferris
Belfast	6	0	0	9	8	8	4	5	1	1	35	106	Gilbert Clements	James Kewley
Ile of Man	3	0	0	13	8	3	2	1	0	9	6	116	John Kelly	H. E. Bowring
Dublin Branch	1	0	0	4	1	0	1	3	0	0	15	30	E. Sutherland	Hugh Sheppard
Londonderry ditto	1	0	0	2	2	0	1	2	0	0	6	24	R. G. Fraser	
Total	679	16	8	2211	1899	1383	797	1583	196	65	3625	32884		

England.

Wales.

Ire., Scot., &c.